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THE LAST HOURS OF JESUS.

COLLOQUIES ON THE PASSION,

Translated from the German

BY

Stolz

A PRIEST OF THE ENGLISH CHURCH.



LONDON :

J. T. HAYES, LYALL PLACE, EATON SQUARE.

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PREFACE.

THE Translator thinks that but little apology is needed for offering the following pages to the faithful of the English Church. The Passion of JESUS in all its details is so inexhaustible a subject, that almost every book upon that theme will contain something that is new. These "Colloquies" are from the pen of the Rev. Dr. Alban Stolz, Professor of Pastoral Theology in the University of Freiburg, in the Grand Duchy of Baden, a man of singular holiness of life, and whose writings have a very wide influence for good amongst the well-disposed in his own country.

Should the public by their acceptance of this little work encourage the idea, the Translator hopes to be able subsequently to make some

more of the writings of the same author accessible to English readers.

In conclusion he requests the prayers of those who may profit by this little work, for the author and himself.

COLLOQUIES ON THE PASSION.

I.—The Evening.

FIRST COLLOQUY.

The Evangelist.—

Now before the feast of the passover, when JESUS knew that His hour was come that He should depart out of this world unto the FATHER, having loved His own which were in the world, He loved them unto the end. And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray Him ; JESUS knowing that the FATHER had given all things into His hands, and that He was come from God, and went to God ; He riseth from supper, and laid aside His garments ; and took a towel, and girded Himself. After that He poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith He was girded.

Guardian Angel.— May God open thine eyes, O beloved soul, that thou mayest see the full depth of this abasement and this love. As everything in God is infinite, so too is His humility. But thou, O man, if thou abasest thyself never so much, what is it beyond what becomes thee ? Humble thyself as much as thou wilt before God

and thy fellow men, minister to the lowest beggar as though he were thy master, and what will all this amount to? It will be but as nothing—a man serving his fellow man. And then turn to thy SAVIOUR, and see His self-abasement. No man nor angel hath ever seen what may bear the faintest shadow of comparison therewith. O couldst thou understand what was the glory He had with the FATHER before the world was, and couldst thou comprehend what it is for the All-Holy to dwell among sinners as one that serveth, then must the last remnant of pride and self-will melt away in thy soul, like ice before the summer sun.

Man.—O my SAVIOUR, only from afar and dimly can I understand all that Thou hast done. Sadness and amazement come over my soul when I contemplate Thine unutterable abasement, and I feel that I cannot at all comprehend nor appreciate its greatness; and that, because I have myself so little feeling of humility and self-abnegation. O how much must I mourn, both over Thee and over myself, the more I consider what Thou hast done. The SON of God becomes man, and is willing to serve the lowliest and most despised of men; and I wish to be above my fellows, to be more highly esteemed than I really deserve. And in order to convert me and to teach me, Thou abasest Thyself so much! What shall I say? What shall I think? My LORD and my God, what shall I do? O, I could cast myself upon the earth and kiss the ground whereon Thou hast stood. But this is not what Thou requirest. I will, indeed,

be humble; what can I else be, when I reflect upon all that Thou hast done? Let me never forget Thee, kneeling there before Thy disciples; taking their feet into Thy holy hands, washing them and drying them with the towel wherewith Thou wast girded—Thou, the MESSIAH, the SAVIOUR of the world, the SON of GOD, GOD Thyself from all eternity, the CREATOR and LORD of heaven and earth. This thought at least, like a mighty fire, shall burn away all the dross of pride, self-seeking, and vain-glory from my soul.

SECOND COLLOQUY.

The Evangelist.—

When JESUS had thus said, He was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray Me. And they began to be sorrowful, and to say unto Him one by one, Is it I? and another said, Is it I? And He answered and said unto them, It is one of the twelve, that dippeth with Me in the dish. The Son of man indeed goeth, as it is written of Him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born. And as they did eat, JESUS took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is My Body. And He took the cup, and when He had given thanks, He gave it to them: and they all drank of it. And He said unto them, This is My blood of the New Testament, which is shed for many.

Guardian Angel.—O man, it is not needful that I should teach thee who livest among sinners in a sinful world, what deceit and treachery is. Doubtless thou hast thyself in some way suffered therefrom. And now behold thy SAVIOUR, sitting at that last supper which He had so earnestly desired to eat with His disciples the evening before His death, which He willeth to undergo for thee and for the whole world. Look

into that Heart, so full of love and so pure—so unspeakably pure, and yet so full of sorrow and heaviness because of all that is coming to pass. And this loving, noble Heart must see amongst those whom It has cherished and taught with such patience and tenderness a black and guilty soul, which has already received the price of blood to betray its Master, its Friend, its Redeemer, to His deadly enemy, and will sell Him to die upon the Cross. Think what pain and grief it must be, on the evening before His death, at the last parting supper to have such a guest. O how must such a feeling chill all love ! But the love of Thy LORD is powerful enough to overcome even this. Behold in the presence of such fearful treachery, before one so false, He takes bread and institutes His wondrous Feast of Love. O man, what wilt thou say to this ?

Man.—O JESUS, my sweet and gentle LORD, my dearly loved MASTER, what amazement fills my soul when I contemplate the treachery of Judas, like a black cloud in the presence of the glorious Sun of Thy love. The cloud cannot dim the Sun, but the Sun at last drives the cloud from its presence. Would that I could through my faithfulness, through my never-failing steadfastness, in some measure make good the pain which such treachery caused Thy Heart. The wickedness of Judas did not restrain Thee from giving even to him Thy Body and Thy Blood. And now, too, Thou even offerest Thyself to us in the Holy Communion, although thousands upon thousands of false disciples, like Judas, dare to approach Thy Table. O my JESUS,

from the very bottom of my heart do I praise and adore Thee in the All-holy Sacrament, and all the more when I reflect that Thou didst institute It at the very time when Judas was present, with a heart full of thoughts of deceit and blood against Thee.

THIRD COLLOQUY.

The Evangelist.—

Then cometh JESUS with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. And He took with Him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith He unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with Me. And He was withdrawn from them about a stone's cast, and kneeled down and prayed, saying, FATHER, if Thou be willing, remove this cup from Me: nevertheless not My will, but Thine be done. And there appeared an angel unto Him from heaven, strengthening Him. And being in an agony He prayed more earnestly: and His sweat was as it were great drops of blood falling down to the ground.

The Complaint of the Prophet.—

He shall grow up before Him as a tender plant, and as a root out of a dry ground: He hath no form or comeliness: and when we shall see Him, there is no beauty that we should desire Him. He is despised and rejected of men: a Man of sorrows, and acquainted with grief: and we hid as it were our faces from Him: He was despised, and we esteemed Him not.

Guardian Angel.—O Thou Who didst create me, and place me in so high a station in glory, whither then hath Thine own Divine glory fled? O my LORD and MASTER, through Whose word I was called out of nothing, take Thou rather

my glory and happiness from me, and suffer not such sorrow to come over Thy Soul. Yet Thou wilt to suffer beyond all creatures, since thus alone can the world be reconciled to God.

Man.—Health and wealth, and vigour in body and in soul are mine, and the Son of God suffers an agony—an agony which I deserve. O, if Thy holy Angels, O Lord, looked in sorrow upon Thy sufferings, what should be my feelings, 'or whose sake those sufferings were undergone? I, I myself, am he who caused Thee this agony—who forced by my sins that sweat of blood upon Thy brow. O Lord, when I contemplate Thee in spirit thus suffering, it were almost a comfort could I too suffer with Thee. And it may be Thy will that I should suffer. Perhaps in later years, perhaps soon, shall heavy sorrow and anxiety come upon my soul, and I shall be troubled with bitter grief. And who can tell what fierce temptations, what anguish and terror shall come over me when the hour of my death draws near? O JESU, who didst endure the agony and bloody sweat for love of us, I protest beforehand that I will bear patiently whatever Thou shalt see fit to lay upon me: I will submit gladly to bear, if it seems good to Thee, some fellowship with Thee in Thy sufferings.

FOURTH COLLOQUY.

The Evangelist.—

And He went a little farther, and fell on His face, and prayed, saying, O My Father, if it be possible, let this cup pass from Me: nevertheless not as I will, but as Thou wilt. And He cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with Me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. He went away again the second time, and prayed, saying, O My Father, if this cup may not pass away from Me, except I drink it, Thy will be done. And He came and found them asleep again: for their eyes were heavy. And He left them, and went away again, and prayed the third time, saying the same words.

Guardian Angel.—Hast thou ever felt, O man, how body and soul resist, how the whole nature at times shudders at and shrinks from something which duty and conscience command? And look now on thy SAVIOUR. He sees how insupportable are the shame, the suffering, the death now before Him, how the very powers of darkness are let loose against Him. He felt pain and shame, as much as thou or any man, nay even more, for His human nature, taken from the pure Virgin, was purer and more

susceptible than all others. And so He cries to Heaven, to the FATHER, against Whom from all eternity He hath done nothing, He cries to Him in unspeakable need and misery for help and deliverance. Neither angels, nor thou, O man, can ever fathom the depth of this agony in the presence of death and sin—and yet He does not pray for deliverance at all events, He is ready to bear all, even the very worst, if it be His FATHER's will. “Not as I will, but as Thou wilt.” O Christian, think upon this.

Man.—O Thou marred more than any man, the SON of God as it were a very worm writhing in the dust. O what should be my feelings, and my thoughts, when I consider Thee in Thine Agony and Bloody Sweat? Shall I weep and lament that Thou so sufferest? Shall my heart overflow with love towards Thee? Shall I thank Thee, and mourn from the bottom of my soul, that Thou hast undergone so much for love of me? No, not this alone, for Thou hast told us what Thou wouldest have us above all to do: “Not everyone that saith unto Me, LORD, LORD, shall enter the kingdom of Heaven, but he that doeth the will of My FATHER Which is in Heaven.” This wilt Thou have from us in return for what Thou hast done, that we should do the will of Thy FATHER, if we can indeed in this follow Thy holy example through suffering, and trial, and the fear of death; striving to do His will above everything in heaven and earth, in joy or in sorrow, through evil report and through good report, to remain His true and faithful servants, and to love and cleave to Him alone. And I resolve to do this, I promise and

vow that from henceforth throughout my life, I will faithfully do and suffer what Thou, O God, willest. O FATHER, O SAVIOUR, O HOLY SPIRIT of God, confirm and seal this my purpose, say over my soul "So be it," adding Thy Almighty Amen to my good resolution.

FIFTH COLLOQUY.

The Evangelist.—

Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people. Now he that betrayed Him gave them a sign, saying, Whomsoever I shall kiss, that same is He: hold Him fast. And forthwith he came to JESUS, and said, Hail, Master; and kissed Him. And JESUS said unto him, Friend, wherefore art thou come?

Guardian Angel.—What a bitter indignity was it when the servants spit upon the Face of the SAVIOUR! But surely it was worse when Judas imprinted thereon that traitorous, poisonous kiss which pierced even to the soul. Think of JESUS as the eternal Truth, and He submits to the hellish falsehood and treachery of Judas, and receives from him the kiss of betrayal. Think of the glowing infinite love, which would fain save even that traitor, and then look upon this murderer Judas, giving the Innocent the kiss which marks Him for death. Think of that generous Heart, which had given up the glory of Heaven to rescue sinful man, and compare with it the grovelling, sordid spirit of Judas, who for thirty pieces of silver sells his Friend and Master, the REDEEMER of the world. Consider, O man, Judas was one of thy race, and what he was, that canst thou also become.

Man.—I feel indeed and acknowledge that my soul looks all too fondly upon the things of earth, and is ready to find its happiness and its heaven there. But, O my God, let me not sink down and perish; draw my heart upwards, that I may not be too much attached to perishable goods, nor become covetous and avaricious. And here, O Lord, do I promise never to esteem any earthly blessing, how great soever it may be, before Thee and Thy will, Who art my God and my All: never will I neglect prayer, the service of Thy Church, the keeping holy Thy day, Thy word, the regular use of Thy sacraments, in order to pursue any earthly advantage. Never will I lie, deceive, or pretend for any profit; never will I injure any one, nor commit any injustice for my own advantage. I will watch specially against these sins, and all others like them, to show my abhorrence of the crime of Judas, and my sorrow that Thou, my SAVIOUR, shouldest have been sold unto death by one of my fellow-men.

SIXTH COLLOQUY.

The Evangelist.—

JESUS therefore, knowing all things that should come upon Him, went forth, and said unto them, Whom seek ye? They answered Him, JESUS of Nazareth. JESUS saith unto them, I am He. And Judas also, which betrayed Him, stood with them. As soon then as He had said unto them, I am He, they went backward, and fell to the ground. Then asked He them again, Whom seek ye? And they said, JESUS of Nazareth. JESUS answered, I have told you that I am He: if therefore ye seek Me, let these go their way. And, behold, one of them which were with JESUS stretched out his hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear. Then said JESUS unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to My FATHER, and He shall presently give Me more than twelve legions of angels.

Guardian Angel.—Consider the power which JESUS all the while possessed. It is in His power to keep His life or to lay it down. Men come against Him to take Him by force, whom He with one word or a breath can smite to the ground. And yet see, to these wretched men does He give Himself up to be ill-treated, to be scourged, to be crowned with thorns, to be spit upon, to be crucified. It is as though one will-

ingly held his hand in a fire which with a breath he could extinguish. Many a man has endured bitter pain or sharp disgrace, but for the most part because they could not avoid it; and where here and there a martyr has willingly suffered with like patience, it was not he himself, but CHRIST, Who gave him the power of endurance. It is a high and great gift of God to be able to suffer willingly, and it is a mighty and divine grace which is given to those who of pure love can bear to suffer for the sake of others.

Man.—O Thou well-beloved and much loving! Mighty LION of the tribe of Judah, and gentle LAMB of God, Who takest away the sins of the world, O give me this one great gift of self-sacrificing love. How earnestly do I pray for this generous spirit, this mighty love, this perfect obedience, in which Thou, by Whom all things were made, didst subject Thyself to the ill-treatment of the cruelest of men. O wondrous and adorable LORD and God, give me this, that I may also readily suffer for Thee and for my fellow-men, even where no one can force me thereto; and may willingly sacrifice even what no one can deprive me of against my will. Grant that love may make me, too, great and generous, and self-sacrificing. Alas! how far do I fall short of Thy perfect example, who cannot endure any slight from those inferior to or weaker than myself. O that one ray of the brightness of the sun of Thy love might fall upon my heart, and teach me how sweet it is to deny myself and to suffer for the sake of others. O LORD, in comparison with this will I ask for no other gifts, rather will I pray Thee to take

back those which Thou hast already bestowed upon me, if Thou wilt accept them as the price of this love for which I pray. O give me mercifully the spirit of sacrifice of Thy Son, that I may be willing to deny myself for love of Thee and of my neighbour.

Guardian Angel.—Thou must not rest contented with simply asking in general terms and making general good resolutions for so great a boon. Watch carefully for opportunities where thou mayest exercise this spirit of sacrifice. Thou canst avoid some outlay for thine amusement, and give the amount to the poor; thou canst watch by a sick bed instead of going into agreeable society; thou canst give up a right or even a small possession for the sake of peace; thou canst make reconciliation easier for one who hath injured thee by meeting him in a friendly manner; thou canst refuse an advantageous offer for the sake of parents, brothers, sisters, masters, or dependents; thou canst avoid doing something which is unpleasant to others. Use diligently such small opportunities for CHRIST's sake, that thou mayest become more like Him, and He will strengthen thy will, and call thee to follow Him still more closely.

SEVENTH COLLOQUY.

Job xix.

He hath put my brethren far from me, and mine acquaintance are verily estranged from me. My kinsfolk have failed, and my familiar friends have forgotten me. They that dwell in my house, and my maids, count me for a stranger: I am an alien in their sight. I called my servant, and he gave me no answer; I entreated him with my mouth. All my inward friends abhorred me; and they whom I loved are turned against me. My bone cleaveth to my skin and to my flesh, and I am escaped with the skin of my teeth. Have pity upon me, have pity upon me, O ye my friends; for the hand of God hath touched me.

The Evangelist.—

Then all the disciples forsook Him, and fled. And they that had laid hold on Jesus led Him away to Caiaphas, the high priest, where the scribes and the elders were assembled. Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee. But he denied before them all, saying, I know not what thou sayest. And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth. And again he denied with an oath, I do not know the Man. And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them; for thy speech betrayeth thee. Then began he to curse and swear, saying, I know not the

man. And immediately the cock crew. And Peter remembered the word of JESUS, Which said unto him, Before the cock crow, thou shalt deny Me thrice. And he went out, and wept bitterly.

Guardian Angel.—As the enemies approach and bind the SAVIOUR, the faith, the constancy and the fidelity of His well-beloved disciples and friends commence to die out. He had but shortly before washed their feet, fed them with His Body and Blood; they had only just assured Him that they would rather die with Him than forsake Him. As in the spring-tide the buds and flowers wither up under a sharp frost, so all their good resolutions and promises are forgotten, so soon as their MASTER is bound and helpless. All forsook Him and fled. Peter denied Him. How must it have wounded the heart of JESUS, that even those who knew Him best, whom He loved best, who were bound to Him by so many ties, should not be faithful to Him. Dear soul, wilt thou not be more constant and stedfast than they?

Man.—Alas! I must confess, O LORD, that I too have but an inconstant and faithless heart, and have not been stedfast in serving Thee; had I been of the number of Thy disciples, I should doubtless also have been as weak as the rest. Ah, shall it ever be thus? Shall I always remain inconstant and vacillating? Thy disciples became other; they gave up all that they had for Thee, and in suffering and death, in shame and reviling, they stedfastly acknowledged Thee. This they did in the power of the HOLY GHOST, Whom Thou didst send upon them. Strengthen me then, O LORD, by the same

SPIRIT, the SPIRIT of Might and Strength, that I may remain stedfast to Thee and constantly acknowledge Thee, though the whole world should oppose, mock, and revile me; though I should even suffer loss and persecution for boldly confessing Thy Name. This do I beg of Thee, Thou that art the God of my strength, and in firm reliance upon the aid of Thy grace do I promise that for the future I will perform all my religious duties more faithfully; will pray more regularly and attentively, receive the Holy Sacraments more often and with more devotion, will avoid all occasions of evil, and company which may lead to forgetfulness of Thee, even if I know that I shall thereby incur ridicule, blame, or even loss for Thy sake.

II.—The Night.

FIRST COLLOQUY.

The Evangelist.—

The high priest then asked JESUS of His disciples, and of His doctrine. JESUS answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. Why askest thou Me? ask them which heard Me, what I have said unto them: behold, they know what I said. And when He had thus spoken, one of the officers which stood by struck JESUS with the palm of his hand, saying, Answerest Thou the high priest so? JESUS answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou Me?

Guardian Angel.—Remain awhile, O man, and consider this story. Had thy God and SAVIOUR suffered nothing at the hands of men save what is here related, there would be enough for an eternity of meditation in the thought of what man has done, and what the Son of God has patiently endured. No human understanding can fully grasp the measure of this insult, which He, by Whom all things were made, suffered at the hand of a rash servant. Keep the remembrance thereof imprinted thy whole

life long upon thy soul ; at the thought of this must every insult and affront which may be offered thee in future appear trifling and of no moment.

Man.—O my LORD and my God, we men have in the person of this servant raised a hand against Thee, have spoken against Thee, and struck Thee. To raise the hand against father or mother is a fearful sin ; to raise the hand against the Sovereign is an offence punishable with the utmost severity. How awful then must be the guilt of striking Thee, the Son of God, Who deservest far more love and thankfulness than even the best of parents ; and art of Power and Majesty before which the greatest princes are but dust. I pray Thee, O LORD, to pardon the fearful offence committed against Thee in that blow inflicted by a hand which represented all the human race ; and teach me, a miserable sinner, after Thy example, to take it patiently, if ever I be in any way insulted. I will then call this to mind, and do Thou quicken my memory, that I may not forget that a blow upon Thy Divine Face was an insult far greater than any which can be offered me, for Thou art the Son of the living God, and I but a sinful man. I call myself a Christian after Thy Name, and will therefore so act and speak under all provocations, as Thou hast done, and hast left me an example.

SECOND COLLOQUY.

The Evangelist.—

And the high priest answered and said unto him, I adjure Thee by the living God, that Thou tell us whether Thou be the CHRIST, the SON of GOD. JESUS saith unto him, Thou hast said : nevertheless, I say unto you, Hereafter shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven.

Guardian Angel.—Hearest thou the wonderful words just uttered by the Prisoner, by Him Whom they smote on the Face? Those are words before which heaven and earth bow down. They are the foundation of the Christian faith, and of all redemption and salvation for mankind. The SON of MAN is also the SON of GOD, in Him is hidden the fulness of the Divine Power and Majesty. But these words, which come down as a soft shower of blessing upon those who believe, stir up wrath and malice in those who do not. Not only the Jewish Council, but many in all ages, like them have received the avowal of the GOD-MAN with hatred and mockery, and even now many refuse to believe that JESUS is the SON of GOD.

Man.—I thank Thee, O my LORD and my GOD, for Thy glorious avowal, which hath opened to us the gate of everlasting life, for he

that believeth on Thee hath eternal life. And I thank Thee, that, for the sake of us who believe, Thou didst utter this avowal before unbelievers, although Thou knewest that only mockery, blasphemy, and schemes of murder would be the reply thereto. O LORD, in remembrance of this Thy confession, do I earnestly purpose to confess Thee at all times, and before all men, even where I shall receive hatred, mockery, and contempt as my reward. O Thou Who hast overcome the world, and art perfect in strength, give me strength and courage always and everywhere freely to acknowledge my belief in Thee, Thou Son of the Living God, always to be glorified through all eternity.

THIRD COLLOQUY.

The Evangelist.—

And some began to spit on Him, and to cover His Face, and to buffet Him, and to say unto Him, Prophecy unto us, Thou CHRIST, Who is he that smote Thee? And the servants did strike Him with the palms of their hands.

Psalm lxi.

Save me, O God: for the waters are come in, even unto my soul. I stick fast in the deep mire, where no ground is: I am come into deep waters, so that the floods run over me. I am weary of crying, my throat is dry: my sight faileth me for waiting so long upon my God. They that hate me without a cause are more than the hairs of my head: they that are mine enemies, and would destroy me guiltless, are mighty. Let not them that trust in Thee, O LORD God of Hosts, be ashamed for my cause: let not those that seek Thee be confounded through me, O LORD God of Israel. I am become a stranger unto my brethren: even an alien unto my mother's children. Draw nigh unto my soul, and save it: O deliver me, because of mine enemies. Thou hast known my reproof, my shame, and my dishonour: mine adversaries are all in Thy sight. Thy rebuke hath broken my heart; I am full of heaviness; I looked for some to have pity on me, but there was no man, neither found I any to comfort me.

Man.—Though the whole world should forget Thee, yet will I not, O Thou divine pattern of

suffering. And though I cannot in my body sustain all those sorrows which came upon Thee, yet will I share in my measure Thy grief in my soul, O my much-loved LORD. With the deepest sorrow do I consider the foul insults offered Thee. I know indeed full well that Thou didst endure all this for us sinners, who had merited it: but even without this guilt of my own, even if I were free from all sin, would I willingly, if I might, have suffered this for Thee, that the insults might not have been offered to Thy Divine Person.

Guardian Angel.—The highest Spirits, the Cherubim and Seraphim, compared with whose strength and wisdom man is as nothing, even they tremble at the presence of the LORD, and veil their faces before Him, and cry, "Holy, holy, holy, LORD God of Sabaoth." And men have struck Him in the face, and spit upon Him, and buffeted Him. And yet the same God has so highly honoured men that He has taken their nature upon Him, has carried it with Him into heaven, and will retain it to all eternity; while every man who will accept the redemption offered by this SAVIOUR shall be permitted hereafter unveiled to behold His glorious face, and to be for all eternity happy in that Vision. Such is the love of Thy REDEEMER, such is the tender mercy of JESUS CHRIST towards mankind.

III.—The Day of Blood.

FIRST COLLOQUY.

Guardian Angel.—In the deepest affliction, that wounded Heart would at least be comforted by the sympathy of those near and dear to it. Peter, the chief of His followers, with cursing and swearing thrice denies his Lord. The high priest and chiefs of His people pronounce upon Him the sentence of death, and because they have not the power to execute it themselves, they drag Him to the governor Pilate, whom they endeavour to set against Jesus by heavy and false accusations. The people cry, Crucify Him, Crucify Him. And Pilate, although he has himself borne witness that there is no fault in Jesus, at last sentences Him to die. All these things were as heavy blows, as the piercing of a poisoned arrow or dagger to that Heart Which had become flesh for love of man.

Man.—My God and my SAVIOUR, would that my heart and soul were so pure that my prayer might be more well-pleasing in Thy sight, and make Thee some amends for all that Thou hast undergone, and for all the blasphemous words and reproaches which Thou hast endured for love of me. And that I may make what poor amends I can, behold I lay at Thy feet these my

resolutions. In remembrance of the sorrow which Thou hast endured through harsh words, I will never hurt anyone with bitter words, and will endeavour, by receiving in meekness and silence all reproaches addressed to myself, to become more and more like Thee, my Divine Pattern.

SECOND COLLOQUY.

The Evangelist.—

Now at that feast the governor was wont to release unto the people a prisoner, whom they would. And they had then a notable prisoner, called Barabbas. Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called CHRIST? For he knew that for envy they had delivered Him. But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas.

Guardian Angel.—The feelings of honour and disgrace are some of the deepest seated in the heart of man. And the SON of MAN shared also these feelings of human nature even more than most, as well because His feelings were more exquisitely tender, as more especially because in His love He longed most anxiously that all should believe on Him, which was impossible, so long as they despised Him. And yet He must undergo this suffering and this shame and disgrace, that in the sight of the highest authorities the vilest malefactor is preferred before Him, and all Jerusalem cries aloud for the liberation of a robber and murderer rather than of the gentle Jesus.

Man.—I implore, O LORD, Thy forgiveness

for the outrage done to Thine honour in the face of Jews and Gentiles, in the chief city of the only country on earth where the true God was known. And, O LORD, pardon also all the contempt which Thou now still sufferest at the hands of Jews, Turks, and heathen, aye, and even of those who have been baptized in Thy Name. Set up, O LORD, a temple and an altar in my heart, where my thoughts, my feelings, my resolutions may ascend in Thy Presence day and night. My soul shall praise, honour, love, thank, worship, and adore Thee above all things, now and evermore.

Psalm xcv.

O come, let us sing unto the LORD: let us heartily rejoice in the strength of our salvation. Let us come before His presence with thanksgiving: and shew ourselves glad in Him with psalms. For the LORD is a great God: and a great King above all gods. In His Hand are all the corners of the earth: and the strength of the hills is His also. The sea is His, and He made it: and His Hands prepared the dry land. O come, let us worship and fall down: and kneel before the LORD our Maker. For He is the LORD our God: and we are the people of His pasture, and the sheep of His Hand.

Guardian Angel.—Thou hast now praised the LORD, and hast endeavoured thereby in a measure to make some amends for the dishonour done unto Him by the Jews. But remember, O man, that however abominable seems their conduct who preferred Barabbas before JESUS, thou hast often voluntarily placed thyself on the side of those Jews. So often as thou hast committed any sin knowingly and willingly, thou hast pre-

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ferred some vile, or, at best, worthless temporal gratification, and thyself, a sinner, before the SAVIOUR, and more, by every deadly sin hast thou crucified Him afresh.

Man.—I cannot, O my SAVIOUR, I cannot in truth deny this charge. I acknowledge, O LORD, that I have often treated Thee no better than these Jews. And in very deed my guilt is even greater than theirs, for from my childhood have I been instructed and taught that Thou art the SON of God, the SAVIOUR of the world. I have often worshipped Thee in Thy House. Every sermon I have heard, every good book I have read, have pointed Thee out to my heart; in the Holy Communion Thou hast so often given me the kiss of peace, and even fed me with Thine own Body and Blood. And yet in utter unthankfulness have I often turned away from Thee, and preferred sin to Thee. Hadst Thou turned Thyself for ever away from me, it were no more than I deserve. But Thou, O LORD, art full of tender mercy, and willest not the death of a sinner, but rather that he should be converted and live. O look upon my soul as Thou didst upon Peter, and convert it, that from henceforth in penitence and faithfulness I may cleave unto Thy commandments, and may not wilfully commit any, even the smallest sin.

THIRD COLLOQUY.

The Evangelist.—

Pilate saith unto them, Why, what evil hath He done? I have found no cause of death in Him: I will therefore chastise Him, and let Him go. And they were instant with loud voices, requiring that He might be crucified. And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged Him, to be crucified. And the soldiers led Him away into the hall, called Prætorium; and they call together the whole band. And they clothed Him with purple, and platted a crown of thorns, and put it about His Head, and began to salute Him, Hail! King of the Jews! And they smote Him on the Head with a reed, and did spit upon Him, and bowing their knees worshipped Him.

Guardian Angel.—Thou hast often heard and read the sad tale of the Scourging of thy LORD; hast thou ever thought upon it, and realized all its sorrow? Stripped naked, and bound to a pillar, Jesus is exposed to all the fury of a wild soldiery. His tender Flesh is torn by the blows, yet upon the bleeding open wounds do they ever strike again. What horrible agony must that be! And knowest thou why thy LORD suffered such exquisite pain in His all-holy Flesh? It was to atone for the sins of thy flesh, which

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thou art ever pampering and cherishing, though it so often lures thee to thy destruction.

Man.—Ah! how hateful must sins of the flesh be in Thy sight, O LORD, since Thou didst undergo such fearful suffering in order to atone for them. Preserve me ever from them, I pray Thee from the very bottom of my heart. When I reflect upon Thy cruel Scourging, I promise Thee that never in my whole life will I voluntarily yield to an impure thought or feeling. Should such a thought tempt me, I will turn from it with loathing, and take refuge with Thee, dwelling upon the thought of Thy Scourging.

Guardian Angel.—The SAVIOUR could in an instant have freed Himself from His Scourging, and have healed His Wounds. The thongs wherewith He was bound had their strength from Him. The rough soldiers would have become weak and powerless, had He not sustained them by His Will. And so it may be said that the LORD bound and scourged Himself, for all was by His Will. Therefore many of His followers have dealt hardly with their bodies and have chastised them in various ways, as they were able. They wished in their measure to become like their LORD, and to have a fellowship with His sufferings.

Man.—When I look upon Thee, O LORD, with the eye of faith, and behold Thy whole Body one wound, I ask my soul what I am ready to suffer for so afflicted a Master. But alas, I find in myself nothing but softness, and hatred of suffering. O give me too, good LORD, a generous heart, willing to undergo something at least for love of Thee. I will make all the pains and

sufferings which Thy Providence sends upon me, voluntary, by accepting them willingly from Thy Hand, in remembrance of Thy Scourging ; and will also in such small ways as are in my power chasten my own body, and bring it into subjection, lest it gain the mastery over me, and plunge me into utter ruin.

FOURTH COLLOQUY.

Guardian Angel.—Sin comes from an undisciplined body, and from pride of soul. Repentance and conversion and salvation must therefore be sought by the opposite, by subduing the body and humiliating the soul. And therefore the sufferings of the Soul of thy LORD were no less than those of His Body. Hast thou ever heard or read of such insults being offered to anyone? Surely not, Thy Divine SAVIOUR was treated as none would treat the worst of men, or even a brute beast.

Man.—And I a sinful man am full of pride. If I am told even of my faults I take it as an insult. I resent it if some one does not return a salutation, when I hear that some one has spoken against me, when anyone is rude to me. Such trifles have often produced more impression upon me than all Thy bitter sufferings, and the gross insults offered to Thee, my SAVIOUR. O give me grace for the time to come to accept with patience every slight, every rebuff, every insult which may be offered me, that I may bear them even as Thou, O CHRIST, hast given me an example.

FIFTH COLLOQUY.

Guardian Angel.—Yes, consider well the sufferings of thy SAVIOUR, and thus mayest thou become thyself humble. They have pressed the crown of thorns into His flesh and smitten Him upon it with the reed, while His heart and soul have been pierced and tormented by their insults. The blood streams from His forehead down His sacred cheeks, and on His shoulders hangs the purple robe. Where His Flesh may be seen, It is all quivering, lacerated, and bleeding from the blows of the scourges. The sight was so moving that Pilate thought thereby to pacify the Jews, that their rage would moderate at the sight of so much suffering, and that they would no longer demand the death of their innocent Victim.

The Evangelist.—

Pilate therefore went forth again, and saith unto them, Behold, I bring Him forth to you, that ye may know that I find no fault in Him. Then came JESUS forth, wearing the crown of thorns, and the purple robe.

The Voice of the Prophet.—

He shall grow up before him as a tender plant, and as a root out of a dry ground : He hath no form nor comeliness ; and when we shall see Him, there is no beauty that we should desire Him. He is despised and rejected

of men; a Man of sorrows, and acquainted with grief: and we hid as it were our faces from Him; He was despised, and we esteemed Him not. Surely He hath borne our griefs, and carried our sorrows: yet we did esteem Him stricken, smitten of God, and afflicted.

Man.—O glorious Face, crowned with thorns, and covered with blood! If I look upon Thee with the natural eye, I see a Face indeed marred more than that of any man, but if I look deeper with the eye of faith, I see what hath moved Thee, my SAVIOUR, to suffer Thy Sacred Face to be so marred, and a glorious, unearthly beauty streams forth from every wound. It is Thine unspeakable Love which hath brought Thee to this. What is earthly beauty compared to Thine? Under that which disfigures Thy Face is perfect beauty, while under the greatest earthly beauty is but corruption and food for the worm. The beauty of the one is but for a short time, the beauty of the other shall be the joy of the elect for all eternity.

SIXTH COLLOQUY.

The Evangelist.—

Pilate saith unto them, Behold the Man. When the chief priests therefore and officers saw Him, they cried out, saying, Crucify Him, crucify Him. Pilate saith unto them, Take ye Him, and crucify Him: for I find no fault in Him. But they cried out the more, saying, Let Him be crucified. When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just Person; see ye to it. Then answered all the people, and said, His Blood be on us, and on our children. And when he had scourged JESUS, he delivered Him to be crucified.

Guardian Angel.—As though this crowd had been devils and not men, the sight of the suffering JESUS kindled no spark of pity in them, but their desire for blood only grew more strong from what they saw, and like savage beasts they clamoured the more for His death. And to this band of haters and murderers of JESUS do all those join themselves who refuse to believe on Him, and strive to root out belief in Him from the hearts of others. At the present time the number of the spiritual murderers of CHRIST is fearfully large, and they cry now as the Jews did then, We will not have this Man to reign over us. But the gentle JESUS gathers all these

cries of enmity together, and offers them to the FATHER, pleading not for vengeance but for pardon.

Man.—Ah! how must those cries, "Crucify Him, Crucify Him," have pierced Thy Heart, O LORD! The hatred of Thy people was more unendurable to Thee than all the bodily sufferings of Thy Passion. And yet Thou turnest it all into a plea for pardon and mercy. O the unfathomable depth of generosity and love, triumphing over justice! I, wretched man, have too narrow a heart to comprehend such magnanimity, yet I pray Thee to accept my thanks and praise, such as I am able to offer Thee.

Ps. ciii.

SEVENTH COLLOQUY.

The Evangelist.—

Pilate gave sentence that it should be as they required. And when they had mocked Him, they took off the purple from Him, and put His own clothes on Him, and led Him out to crucify Him. And He, bearing His cross, went forth. And there followed Him a great company of people, and of women, which also bewailed and lamented Him. But Jesus turning unto them said, Daughters of Jerusalem, weep not for Me, but weep for yourselves, and for your children. For, behold, the days are coming in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in a green tree, what shall be done in the dry?

Guardian Angel.—"He, bearing His cross, went forth." Hast thou ever considered, and pondered well in thine heart, what these words mean? The cross was, like the gallows now, the most shameful of deaths. The heavy wood was laid upon the shoulders of the SON of MAN. The sleepless night of agony, the loss of so much blood had weakened His whole frame, and now upon His wounded shoulders do they place this heavy load. And what was to be the recompense of this severe toil? Not, as usually,

profit and repose, but the most painful death, to be nailed to that wood until He expires of pure exhaustion and suffering. O man, when thou thinkest of this, wilt thou ever dare complain of any labour or toil ?

Man.—O JESU, Who didst bear that heavy Cross for love of me, Thou hast bidden me daily take up my cross and follow Thee, and yet the least thing is too much for me. For the time to come at least, in every difficult work, in every painful or disagreeable occupation, I will look to Thee, my SAVIOUR, bearing Thy heavy Cross, and will then, without murmuring, take up my light cross and follow Thee. But how many days pass by on which I have no cross, and yet Thou biddest us take up our cross *daily* and follow Thee, where shall I then find my cross ?

Guardian Angel.—I can show thee a whole forest of crosses from whence, if thou wilt, thou canst daily take one. It was love alone which moved thy SAVIOUR to take upon Him that cross of blood and shame and suffering. If thou hast also love, thou wilt also have a cross ; and the greater thy love, the greater also will it be. That cross will weigh heavily upon thy soul when thou seest thy neighbour in spiritual or bodily need, and canst not aid him ; and that cross will also weigh more heavily upon thee outwardly, the more thou strivest to alleviate the wants and sufferings of others, as earnestly as though they were thine own. Thus and most simply canst thou daily take up thy cross and follow JESUS.

Man.—I see indeed that many a cross is in the world, and that many are almost crushed by

the weight thereof whom I might aid—ignorance, spiritual dangers, blindness, persistency in sin, poverty, sickness, anxiety, care, sadness, and the fearful hour of death. Ah! if I only have the will, and really seek to aid others in love, I shall find labour and toil and sacrifice enough. I could overwhelm myself with crosses taken up out of love. But my heart is weak, timid, and selfish, and seldom indeed is love of my neighbour strong enough to lead me to real acts, to really taking upon myself the cares of another. I see with sorrow how far I fall short of the Spirit of CHRIST. O my SAVIOUR, Who didst bear the cross for me, let one look from Thee pierce my cold heart and kindle in me the fire of Thy love, that I may readily take up that choicest and best of crosses, that of lightening the trials and sorrows of my fellow-men by my own exertions, by gifts, by labour, by prayer, by advice, by consolation, and all the offices of Christian love. Give me this spirit for the sake of the poor, the sick, and desolate whom we have ever with us—left to us by Thee for this very end, that whatever good we do to them, may be accepted by Thee as done to Thyself.

Guardian Angel.—A saying full of fear for men is that of the LORD, "If they do these things in a green tree, what shall be done in the dry?" He compares Himself to the green wood yet full of sap, and therefore not easily kindled nor fit for burning. In Him is perfect innocence; upon Him rests the love of the Eternal FATHER, and yet He must suffer such fearful ill-treatment and agony, only because He, out of love and pity for men, and in accordance with

the will of the FATHER, took their sins upon Himself. What then must be reserved for the dry wood? for the sinner who with all his own sins upon him shall fall into the hands of the living God? Surely such punishment and such misery must await him as pass man's comprehension.

Man.—Woe is me, because of my sins. If Thou, O God, canst look upon Thine own Son sinking to earth under the burden of the cross, as though He were a worm and no man; if Thou canst behold the sufferings of Him in Whom Thou art well pleased, what wilt Thou do to me, a sinner! O King of dreadful Majesty, I tremble before Thee; I humble myself in the dust in Thy presence, and implore Thy mercy. O cast me not as dry wood into the fire of eternal punishment, but let Thy Son's sufferings pay the price of my sins, and suffer not His toil to be of no avail for my soul.

EIGHTH COLLOQUY.

The Evangelist.—

And there were also two other, malefactors, led with Him to be put to death. And when they were come to the place, which is called Calvary, there they crucified Him, and the malefactors, one on the right hand, and the other on the left. Then said JESUS, FATHER, forgive them; for they know not what they do.

Guardian Angel.—To be crucified. This is a mode of death the agony of which can only be known by those who have undergone it. Thou, O man, art but little affected by hearing or reading this, because thou knowest the words from thy childhood, and hast so often seen a representation of the Crucified. Many a Christian feels less sympathy when he hears or reads of the SAVIOUR'S crucifixion than when he sees an animal illused. Shall it ever be that the GOD-MAN shall have suffered such extreme agony for you, and you find but little or no sympathy and gratitude for Him?

Man.—O my crucified SAVIOUR, though all the world should forget Thee, yet will not I. Those fierce pains which Thou sufferest are borne for me. For my sake Thou dost not quench the thirst which parches Thy tongue. Thou endurest the mockery of the priests and multitude for me, and for my sake dost Thou drain the cup of

suffering to the very dregs. I thank Thee from the bottom of my heart for every drop of blood which Thou didst shed, for every pang which Thou didst endure, for every sigh which rose from Thy breaking Heart to heaven. I pray Thee, O LORD, let Thy Passion protect and defend me, and Thy Blood wash me clean from all sin, Who livest and reignest for ever and ever. Amen.

Guardian Angel.—When hanging upon the Cross, He prayed, "FATHER, forgive them, for they know not what they do." Think of the terrible sufferings of the SAVIOUR, and of the inhuman mockeries He was enduring upon the Cross. And think too how His whole nature must have abhorred the sins which those wretches were committing. And in the midst of all, His Love prevailed over the worst that men could do. In that intense suffering of Soul and Body, He prayed for them, and even anxiously sought out the one small palliation, if such it be, of the conduct of His murderers, "They know not what they do." Art thou not ashamed, O man, that thou bearest the lightest opposition so far differently from the manner in which thy LORD bore all that His enemies did to Him?

Man.—Indeed, indeed, if all men were to tread me in the dust, it would be nothing compared to what Thou, my LORD, didst undergo. Alas! how utterly evil am I, who in every small affront, instead of seeking to palliate it, look only for grounds which shall make the offence greater. O my SAVIOUR, heal my perverted nature; let the remembrance of Thy prayer for

Thy murderers be ever present with me whenever I am slighted or insulted. And for love of Thee do I entirely forgive all who have ever offended me, and pray Thee to give them pardon of all their sins and to bring them finally to Thy everlasting kingdom.

Guardian Angel.—There is yet more which thou mayest lay to heart, contained in this prayer of thy SAVIOUR, and it is something which may well terrify thee. What was the ground which the LORD pleaded for their forgiveness? “They know *not* what they do.” Can the SAVIOUR intercede for the pardon of thy sins with the same plea? They were unbelievers. Thou art a Christian, thou knowest only too well what thou doest when thou sinnest; thou knowest that by sin thou dost crucify thy LORD afresh.

Man.—Thy prayer, O LORD, is most comforting, for it shows how tender and forgiving is Thy heart. But the plea Thou utterest, “They know not,” makes me afraid. For numberless indeed are the sins which I have committed, for which this excuse will not avail, that I knew not what I did. Therefore are my sins so grievous, that no excuse can be found for them, save in the weakness of my nature; for them there is no hope and no cure, save in the unfathomable depth of Thy mercy, and the boundless treasure of Thy merits. Yet Thou willest not the death of a sinner, but rather that he should be converted and live. and in this trust alone do I come to Thee and implore the forgiveness of all my sins.

Ps. li.

NINTH COLLOQUY.

The Evangelist.—

Then the soldiers, when they had crucified JESUS, took His garments, and made four parts, to every soldier a part; and also His coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the Scripture might be fulfilled, which saith, They parted My raiment among them, and for My vesture they did cast lots. These things therefore the soldiers did.

Guardian Angel.—Consider next the poverty of the Son of MAN upon the Cross. That which the poorest beggar has, some covering for his nakedness, a drop of water to quench his thirst, a spot of ground at least whereon to lay down his head and die, these thy SAVIOUR had not. He was forced to hang there naked before all the multitude, He cried out for thirst, He had no support for His weary, dying Head. Man sins so much through superfluity, that the SAVIOUR, in atonement, gave up even what was necessary. Even the poorest of the poor has more than his LORD upon the Cross. Art thou tempted to complain or to be discontented? O look upon Him Who hangeth upon the Cross in nakedness and hath given up everything for love of thee.

Man.—O Thou, so poor and yet so rich, so

poor in that they have spoiled Thee of all, so rich in love and tender mercy, for love of me hast Thou suffered the loss of all, even of the commonest necessities of Thy Human Nature. They part Thy garments; they give Thee no water to quench Thy thirst, and Thou mayest not even die in peace. O my soul, be Thou in future contented, even if thou hast to do without what others have, rejoice rather that every privation makes thee more like thy Lord, look to Him hanging naked upon the Cross, and estimate at their true value all earthly possessions and advantages.

TENTH COLLOQUY.

The Evangelist.—

And they that passed by rallied on Him, wagging their heads, and saying, Ah, Thou that destroyest the temple, and buildest it in three days, save Thyself, and come down from the cross. Likewise also the chief priests mocking said among themselves with the scribes, He hath saved others; Himself He cannot save. Let CHRIST the King of Israel descend now from the cross, that we may see and believe. And one of the malefactors which were hanged rallied on Him, saying, If Thou be the CHRIST, save Thyself and us. Now there stood by the cross of JESUS His mother, and His mother's sister, Mary the wife of Cleophas, and Mary Magdalene.

Guardian Angel.—The sufferings of the Crucified were increased by the railing and mockery poured upon Him; and also by the love He bare to those standing under His Cross. The sorrow of His holy Mother found an echo in His Heart, and He suffered fresh pain for love of her, and of His other friends. Nowhere upon earth has been such pain and sorrow as upon Calvary. Men wander from God to sin, being led by pleasure; the Way of the Cross in sorrow and suffering is the road of repentance and turning to Him again.

Man.—O my God, Thou knowest me, and my perverse heart, the poisonous pleasures of the

world exercise a fatal attraction upon me, and the bitter medicine of the Cross is distasteful to me. Yet do Thou teach me better, to grasp the Cross, the Key of Heaven ; teach me to bear willingly every trial Thou sendest upon me, because such is Thy holy Will. Confirm and strengthen my resolution to practise all kinds of self-denial which become a true follower of Thee. When I make the sign of the Cross, I will call to mind that the Cross is the guide-post to Heaven, and that through it alone can I hope to attain to my everlasting Home.

ELEVENTH COLLOQUY.

The Evangelist.—

And after this, Joseph of Arimathea, (being a disciple of JESUS, but secretly for fear of the Jews,) besought Pilate that he may take away the Body of JESUS: and Pilate gave him leave. He came therefore, and took the Body of JESUS.

Genesis xxxviii.—

Joseph's brethren took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood: And they rent the coat of many colours, and they brought it to their father; and said, This have we found: know now whether it be thy son's coat or no. And he knew it, and said, It is my son's coat; an evil beast hath devoured him: Joseph is without doubt rent in pieces. And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days. And all his sons, and all his daughters, rose up to comfort him; but he refused to be comforted: and he said, For I will go down into the grave unto my son mourning. Thus his father wept for him.

Guardian Angel.—When the blood-stained coat of his son was brought to Jacob, he was ready to die of grief. When the Body of JESUS was taken down from the Cross, It, the bloodstained Robe of His Divine Nature, was brought to His all-holy Mother, torn not by evil beasts, but by still more

evil men. Consider that costly Sacrifice for sin, the bleeding Body of the Son of God in the arms of His Virgin Mother. One Heart hath burnt out in love, the other burns on in woe such as no other mortal has ever borne.

Man.—I kneel, O my SAVIOUR, in spirit before Thy all-holy Body lying in the arms of Thy Blessed Mother. I look upon the Five sacred Wounds, I see Thy torn Flesh, Thy pierced Brows, Thy pale Face all clotted with Blood. I kiss, in spirit, the Nails and the Crown of Thorns, And if I ask, Who has so shamefully mishandled this Body? Who has caused this awful death? What will be the answer? Alas, I am myself guilty of His Blood. My sins nailed Him to the Cross. O Thou LAMB of God, I thank Thee, and will thank Thee for all eternity, that by Thy bitter Passion and Death Thou hast made the atonement for my sins. Thou hast bought my soul at so dear a price, henceforth shall it indeed belong to Thee alone.

TWELFTH COLLOQUY.

The LORD is risen indeed. Alleluia.

The Evangelist.—

In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. And, behold, there was a great earthquake: for the angel of the LORD descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: and for fear of him the keepers did shake, and became as dead men. And the angel answered and said unto the women, Fear not ye: for I know that ye seek JESUS, which was crucified. He is not here: for He is risen, as He said. Come, see the place where the LORD lay.

*Guardian Angel.—*He is risen; but as He will retain the glorious marks of His Passion for all eternity, so too will He for all eternity retain that loving Heart which prompted Him to suffer such agony and to undergo such a death. Every day is this interceding SAVIOUR, Who died upon the Cross and rose again, present upon the altar, no less full of love than of old. And every time that thou communicatest there cometh to thee all that Innocence, all that Love, which were manifested upon the Cross, and thou partakest of that Blood which was the Price of thy

redemption. Could men but realize all that is offered them in this Sacrament they would tremble with awe and joy.

Man.—I adore Thee, O risen LORD and SAVIOUR, O draw my heart to Thee, up to heaven away from things of earth. Bid my soul rise from the grave of earthly thoughts and wishes; Be Thou, O risen JESUS, praised, loved, and honoured on Thy holy Altar. Be Thou adored and gratefully received in every communion wherein Thou Thyself offerest to every Christian the full price of Thy Sufferings, Thy Death, and Thy Resurrection.

Ps. cxlviii.

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